



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. IX.

PROGRESS OF TRUTH IN IRELAND.

FROM THE BAPTIST IRISH CHRONICLE.

To the Rev. Mr. Wilson.

Collooney, July 19, 1824.

REV. SIR,

I have been employed as usual this month, and am fully convinced, from many evidences, that the Irish Scriptures, conveyed into the minds of the illiterate, will arrest the progress of that system, which has endeavoured to retard the career of moral improvement. Among the inhabitants of the villages, where I have not been until of late, men and women of all ages, attend with delight to the wonders which the Irish Testament brings to their ears. The parents of the children who thus hear the book of God, will not believe that the scriptures of truth will injure their offspring; and as for the allegation of some of the priests, that the scriptures will turn the children from the religion of their fathers, I have heard grandfathers of a numerous posterity, who, in some degree, have tasted of the word, wish their children liberated from a yoke, that they and their fathers were unable to bear. The sovereignty of the dispensation of divine grace has been prominently marked in the conversion of John M'Tiernan, of the town of Collooney, baker, who, before he received any scriptural instruction from me, was a Carmelite, and read, in his scapular book, the following passage, which caused him to doubt his creed. "The abbot of St. Bamberg, who was governor of that city, ordered that a solemn procession should be made, in which the Carmelites were also present, who, passing by a wooden statue of the Virgin Mary, (which was held in great veneration,) many of them bowed down their heads, and saluted the said statue, saying Ave Maria, at the same time the statue of wood did bow down its head, and saluted them again, and stretching forth a finger which before was doubled, pointing to the Carmelites, did, with a distinct voice, pronounce three times, Behold, these are my brethren." M'Tiernan could not be persuaded by his relatives, who are all bigoted papists, and scapularians, to believe this absurd

narration, but began to think that he was misinformed. I directed his attention to the holy scriptures as the chief source of religious knowledge, which have proved to be as the voice of the Saviour, raising the dead, almost immediately on getting the holy volume into his hands. As he has given satisfactory proof that he had been rescued from the pit, and placed upon a rock, where he celebrates the praises of his Deliverer, he could not rest until he got a Bible, his desire for reading it daily increased, he found himself guilty, exposed to the wrath of God, and condemned by his just and holy law, at length his understanding, became enlightened, and he was enabled to believe that the Saviour is made, of God, unto all that believe, wisdom, righteousness, sanctification, and redemption.

Thomas Healy, who attends Morgan Fins' School, saw his mother preparing to go to the priest to confess her sins fasting, and remarked to him, that she was also to receive her Lord, body and blood, soul and divinity. Mother, said he, if you did but know a little of the scriptures and of the tasks which I am endeavouring to commit to memory, you would not believe a doctrine so unscriptural and contrary to common sense, as the Evangelists declares that it was at supper the Lord broke bread, and not before breakfast and said, this do in remembrance of me

JOHN O'BRIEN.

To the same.

Boyle, July 21, 1824.

REV. SIR,

I think proper to mention a conversation that passed between two young men, lately in the parish of Kilmatigue. They were both bigoted Roman Catholics and reared up by their parents in gross darkness, but the Lord has been pleased to bring one of them to the knowledge of the gospel, his name is J. G. and the other T. L. Said G. "I am determined never to go to mass." L. "Let me know the reason, or what you have to say against it." G. "In the first place, it is read in a language that we do not understand, and St. Paul forbids

the preaching in an unknown tongue ; moreover, the priest presumes to say, that he visibly offers up Jesus Christ, flesh and blood, soul and divinity, at mass, for the sins of the people, as a sacrifice ; and we find in acts xvii. 25, Neither is he worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things." L. "If that be so we are much deluded by our clergy, and our own ignorance in believing them, I am determined by the grace of God, to forsake them, and venture my soul's salvation on Jesus Christ, who alone can save, and that to the uttermost."

To the Secretaries.

Newmarket on Fergus, July 23, 1824.

It is with pleasure I have read in this day's paper, that there is an inquiry to be made by his Majesty's Commissioners, into the state of education in Ireland, and into the principles from which these societies have acted, which have been employed in this important work. I say, it gives me pleasure, because we are not afraid to come to the "light that our deeds may be made manifest, that they are wrought in God," from the spirit of pure disinterested benevolence, influenced by the constraining love of Christ, to promote his glory, and, consequently, the present and eternal interests of his dangerously deceived and sin-ruined creatures. The Baptist Irish Society particularly, and other societies, have been endeavouring to proceed against a mighty tide of opposition, prejudice, and persecution—I will add, misrepresentation—and all, I believe, originating from the love of money and self, in those who live upon the price of the delusion, and eternal misery of deceived souls! How dreadful! how awful! the account such must give to Him, who will in no wise clear the guilty. By this inquiry, the selfish and concealed designs of those who, while they would exclusively call themselves the only true church, would support and promote the works of darkness, which shall be brought to light, and, I hope, will meet with that just disapprobation which their shameless conduct demands. There has been a Committee of the House of Commons appointed, to inquire into the state of Ireland, and to investigate the cause of the evils which afflict this country. Though those kind gentlemen have taken much trouble, a great deal less would have done, as all the miseries, all the murders, all the burnings, principally originate in two causes. First, the denial of the use of the Holy Scriptures to the people, and the advantages of Scriptural Education for their children, by which they may be trained up in the nurture and admonition of the Lord. By the denial of those incalculable blessings, they are deprived of the knowledge of their duty

towards themselves, their king, their country, and their God, though naturally noble, brave, and generous, and are the deluded dupes of the most lamentable, depraved, and dangerous superstition.

The next cause of the evils may be attributed to absentees, who drain the resources of the country, and leave it without influence, example, and industry.

JEWS IN POLAND.

LETTER FROM THE REV. A. M'CAUL.

The Rev. Alexander M'Caul, in a letter dated Warsaw, July 19th, 1824, gives the following account of their further proceedings at that place. His argument with a party of Jews upon the subject of the Trinity, will be read with much interest.

Respecting our proceedings here in Warsaw, we go on as usual, preaching on Saturday from the portion of the law appointed for the day, and on Sunday from the prophets. Still, however, the work of the Lord goes on very perceptibly in this place: our church, our arguments, our sermons, form the chief subject of conversation among the Jews. This we learn from various sources, so that even the Jews who are unwilling to visit us, are well aware of what we advance. A rich Polish Jew said lately to a friend, that if the Bible was to be understood literally as it stands, we were in the right, but that a person must read the Bible with the determination to believe nothing of the kind.

With the Jews who visit us, we seldom have any dispute that is new or interesting, the conversation generally turns on well known topics, but on Saturday, June 26th, an exception occurred. Eight Jews were present, one who has seldom visited us was the chief spokesman. The conversation was as follows, and I put *M.* for missionary, and *J.* for Jew.

M. You wish that we should speak something concerning God; whence then are we to draw the materials of our conversation?

J. Our reason furnishes us with the knowledge of God. When we behold the works, we recognize the Maker.

M. True, we recognize his Almighty power; but do God's works and dealings as viewed in the world without the help of revelation, give us any insight into his nature and attributes; can we prove from the present state of the world, where we behold thousands in misery, from which an omnipotent Being could relieve them, that God is merciful?

J. I think not.

M. From what source then must we draw our notion of God?

J. From the revelation that he has given of himself.

M. Let us then take the word of God, and see what information it gives us concerning his manner of existence and subsistence; we shall begin at the beginning, in what number is אלהים

J. Elohim signifies God; there is only one God.

M. True, there is only one God, but that is no answer to the question ; how do you translate (Eloah) ?

J. God.

M. How do you translate (Eloim Acherim) ?

J. Other Gods.

M. Elohim then is plural.

J. Yes.

M. Why then does God make use of the plural, when the singular signifies God also ?

J. Elohim plural signifies power, because he was engaged in the work of creation.

M. We shall accept this explanation, if you can prove by passages from the Bible, that wherever the plural occurs, it is attended with an exercise of power, and that wherever an exercise of power occurs, the singular is never used : can you prove this ?

J. (After some consideration.) No, but God uses the plural to express his dignity, as modern kings also use the plural number.

M. Can you prove out of the Bible that any king makes use of the plural in this way ?

J. No.

M. Then we cannot receive this interpretation : but further, why do we here find a singular verb.

J. I do not know.

M. It is not my intention at present to prove any thing from these words, all I wish is, that you should acknowledge that the construction is difficult, and that you do not know the reason of it.

J. This I acknowledge.

M. This is all I require at present ; let us advance to verse 26. Why does God again use the plural ?

J. God said this to the angels.

M. We do not read this in the word of God, and it is contrary to common sense. What would you think of an emperor saying to one of his kitchen servants, Let us make war against such a country ?

J. It would be an absurdity for him to take counsel with his servants.

M. Whether is greater, the distance between an emperor and his servant, or between God and the angels ?

J. Between God and the angels ; here is an infinite distance.

M. Is it then likely that God would consult with them ?

J. No, I give up this gloss.

M. Can you give another ?

J. No, I acknowledge my ignorance.

M. Let us advance then to chapter iii. 22. God here says, (as one of us,) of whom does God here speak ?

J. I do not know.

M. Do the words denote plurality ?

J. They cannot denote plurality ; my reason tells me there is only one God.

M. Allow me to ask you how you would understand these words "one of us" in the following example,—A friend comes to you, and says, "I have been in a coffee-house, where one of us read the newspaper." What would you understand, that he was alone, or that several were together ?

J. I would understand that several were together.

M. Can you believe then, that a merciful God in revealing himself to his creatures, would make use of ambiguous language, so as to lead them into wrong notions of his nature ?

J. No.

M. But God here speaks as if there was more than one person ; does God mean what he says ?

J. Yes.

M. Will you grant then that these words intimate a plurality of persons, at present we do not know how many, of the Godhead ?

J. (After some hesitation and discussion) I must confess it.

M. Now can you explain why Elohim is used with a singular verb ?

J. Yes, I understand that.

M. We have now got thus far in our search after God, that he reveals himself in a plurality of persons, let us now try if we can find any traces who these persons are. Open Genesis xvi. 7. Who is it that speaks with Hagar ?

J. An angel of the Lord.

M. Would it not be more correct to say, the angel of the Lord, the genitive after מלאך has the force of an article, according to the Hebrew grammar ?

J. Yes.

M. Who is then the angel of the Lord ?

J. He was one of the angels.

M. Was he not God ?

J. No.

M. If I shew you that his name is Jehovah, which you know from Isaiah xlii. 8, is God's peculiar name, will you grant that he is very God ?

J. If he be called Jehovah, he must be very God.

M. Read then the 13th verse, "She called the name of Jehovah who spake with her, "Thou God seest me." Here remark that it is not Hagar who calls the angel, Jehovah ; but Moses who as historian, narrates the matter. Moses therefore himself bears witness, that this angel is Jehovah : do you consent to this ?

J. I cannot do otherwise.

M. Have we then found one person of the Godhead ?

J. Yes.

M. Let us see something more concerning God : open chapter xviii. here it is said, first that the Lord appeared to Abraham, then that he saw three men ; he went to meet them, and said, (adonai ;) how do you translate this word ?

J. My Lords.

M. Then it should be אדני with a pathach ?

J. Pathach is changed into kametz, on account of the accent.

M. This we might grant if the following words were plural, namely, if he had said, "My Lords, if I have found grace in your eyes, go ye not away," &c., but he says, "If I have found grace in thine eyes, go not thou away, אדני must therefore be singular : do you acknowledge this ?

J. Yes.

M. What then does אדני in the singular, with kametz, denote EXCLUSIVELY ?

J. It denotes Jehovah.

M. Is then the person addressed very God ?

J. Yes.

M. But it is written in this chapter, that he

did eat and drink, and wash his feet, as if he was a man.

J. They appeared to eat, but did not eat in reality.

M. Translate *וַיֵּאָכְלוּ*

J. They did eat.

M. Is the word of God true?

J. Yes.

M. Then they did eat in reality.

J. Yes.

M. Then we find here, that God appears in human nature, eats and drinks; I deduce, therefore, not only that it is possible for God to become man, but that he actually did become so under the Old Testament dispensation: do you concede this?

J. No; it would be to rob God of his glory; it would be to make too little of him to suppose this.

M. Will you prove from your knowledge of God and his attributes, that he would be robbed of his glory by becoming man? or rather, will you have the hardiness to say, that you know so much of God, that you, a poor worm of the earth, can pass sentence upon the proceedings of the infinite and all-wise Being?

J. No.

M. Have you not acknowledged that God is represented in this passage as man?

J. Yes, but I cannot reconcile this with what my reason tells me.

M. Can you give any other interpretation of the passage?

J. No.

M. Are you content then humbly to receive what God reveals of himself?

J. (After much discussion) I cannot but receive this.

M. Do you acknowledge then, with the deliberate determination of your judgment, that God has become man under the Old Testament dispensation?

J. I do.

M. Now then by the help of God, I have shewn you from the eighteenth chapter in the first book in the Bible, that the Godhead is manifested in a plurality of persons, that God has become man; I have then proved every thing that appears difficult to the Christian religion, I now give you up all the rest of the Bible; find, if you can, any thing that will overthrow what has been said.

This conversation made a great impression on the Jews present; there was only one very young man who opposed.

ANSWER TO QUESTIONS OF A GIBRALTAR JEW.

The Rev. C. Neat, in a letter dated the 5th February last, speaks of some questions which were proposed to him in writing by a young Jew named ==. We extract from a number the following questions with their answers, as containing much useful instruction to Jews and Gentiles.

Gen. xvii. 7.—*Question 1st upon this verse.* What covenant is it that God promises to confirm with Abraham and his seed after him?

Gen. xvii. 7.—*Answer to Question 1st.* The covenant mentioned in this verse is the covenant

of grace, which God was pleased to make for the purpose of saving sinners from everlasting punishment, which they had deserved by their transgression of God's holy law. This covenant had been revealed to Abraham before, even at the time when the Lord had said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." (Gen. xii. 1—3.) In Gen. xvii. 7, this covenant is renewed. All mankind had sinned against God, but he in mercy and wisdom determined and contrived a method of salvation, wherein all his perfections could unite and be glorified. God had said that death should be the punishment of sinners. In this threatening the eternal misery of the immortal spirit was included. You and I, and all the children of Adam, are by nature liable to suffer this punishment; for we are by nature sinners. How can we escape from the wrath to come, and the truth and justice of God remain in perfect force and efficacy? The sinner *himself* must suffer the due desert of his sins, or some *substitute* must suffer in his place, or the truth and justice of God must be violated and dishonoured. Now, God is full of mercy, and he was pleased to have compassion and pity upon sinners, and to determine that they themselves should be saved. But justice required the infliction of the threatened death on some one. Here was the difficulty. How could the claims of justice and the intentions of mercy be fulfilled? The wisdom of God appears in the contrivance of the plan of redemption. God appointed some one to be the surety and substitute, and Saviour of sinners. For wise reasons the birth of this person was delayed, and in the mean time God was pleased to separate Abraham and his posterity from all the other families of the earth; to reveal unto them his Divine will; to appoint various ceremonies and sacrifices to represent and prefigure the sufferings, and death, and atonement of the Messiah; and to promise that the Messiah himself should descend from Abraham. This contrivance of divine wisdom is called a covenant, and is what we mean by the covenant of grace. As God had determined to set apart a certain family, to multiply that family, so that it should become a nation, to fix this nation in a particular country, and to institute peculiar ceremonies of religion amongst them, and at length to cause the Messiah to appear as the seed of Abraham and the branch of David, it was needful to mention circumstances of a temporal nature, such as the land of Canaan, the multiplication of Abraham's posterity, and the constant providence and protection of God, when this covenant was first revealed to the great father of your nation. But the spiritual and most precious part of the covenant is contained in the promise, "In thy seed shall all the nations of the earth be blessed." The covenant principally and chiefly related to this seed, which is the Messiah, and every promise beside was only of a secondary importance, and subservient to the Messiah, who is the sum and substance of all that God promised to Abraham. It is, then,

the covenant of grace and salvation, to be conferred upon sinners in and through the Messiah, that is spoken of, in Gen. xvii. 7, and elsewhere, to Abraham.

Gen. xvii. 11.—*Question 1st.* To what covenant will circumcision be for a sign?

Gen. xvii. 11.—*Answer to Question 1st.* Circumcision is a sign of the covenant of grace. It was the ceremony of admission into the church of the true God, established in the family of Abraham, and among his posterity the Jews, just as baptism is now the ceremony of admission into the church of the true God as established among Christians.* It is quite at the good pleasure of God to alter the outward sign of his covenant of grace, and therefore baptism has been appointed instead of circumcision. Before the coming of the Messiah, the shedding of blood formed a part of almost every religious ceremony among your forefathers. This blood-shedding was intended to represent continually the blood-shedding of Messiah to atone for sin. It was probably on this account, that circumcision, which could not be performed without shedding of blood, was instituted in the church of God before the appearance of the Messiah to put away sin by the sacrifice of himself.

SYNOD OF ALBANY.

The Synod of Albany met at Utica the first Tuesday in October. The Rev. Dr. Chester was chosen Moderator, and the Rev. Messrs. Coe and Cook officiated as Clerks.

NARRATIVE OF THE STATE OF RELIGION!

After enumerating many temporal and social blessings, the narrative says, "In addition to the above-named blessings, God has not withheld from this section of country, his Holy Spirit; but has acknowledged it as a portion of his own vineyard by planting his churches in the midst of it, and scattering over the face of it the sacred treasure of his word, and by visiting various portions of it in succession, with powerful displays of his mercy, while his grace has distilled like the dew upon all our borders. These are the experience of years that have gone by—expressions of the divine favour for which others have praised him, and in which we also, are still permitted to recognize the mighty hand of God.

Assembled on such ground as this, the Synod are constrained by the love of God, to exhort and provoke one another, by every motive which the interests of holiness and of heaven can furnish, to use all diligence in building up, as co-workers with God, this important and interesting part of the walls of Zion. Having been, therefore, permitted by a kind Providence to assemble for the service of Christ, and having listened with deep attention to a narrative of the present state of religion within their bounds, from the Pastors and Elders assembled, the Synod feel themselves called on to communicate the same to the churches under their care. And let every reader be entreated to

* If baptism is not a substitute for circumcision, then the coming of Christ has destroyed an important article of the covenant, without giving any substitute; and if to despise or neglect this token, while the Mosiac Dispensation continued, was a great sin; and he who was guilty, was shut out from the church of God, (see Gen. xvii. 14.) have not those under the Christian Dispensation who are unbaptized broken the same covenant.

lift up his soul to God in prayer, that his heart may not die within him while he is led to view the spiritual desolations which pervade a large portion of this Synodical territory. Let every professed Christian within these bounds, call himself to a solemn account before God, while he peruses the following statement of facts, and inquire of his own soul, the reason of that spirit of slumber which has come over the churches, and locked up, in a great measure, the spiritual energies of this whole ecclesiastical body. Let every minister, and every elder, and every christian, ask at the bar of conscience, in the light of God's word, whether, if he had prayed more fervently, reproved and exhorted with more earnestness, lived more piously, and laboured more assiduously in his appropriate sphere, the Great Head of the Church would not have answered these exertions with a blessing.—Yet the watchmen upon these walls, from looking over the whole field, have been able to discern no such general effect. They appeal, therefore, to their brethren and to their own souls, to search for the cause, and to seek its remedy by the means of Christ's own appointment.

The evils which they lament, and in the view of which they desire to be humbled before God, are the general coldness and indifference which appears to pervade a majority of the churches of this body. The form of godliness is assumed. There are many that say, *The temple of the Lord, the temple of the Lord, are we.* But where are the mourners? It is borne to the Synod from all her Presbyteries, that too much indifference and lukewarmness prevails among professors of religion, that even the members of our churches are not all punctual to attend upon the instituted ordinances of the gospel, that the Sabbath, the delight of the pious, and "the holy of the Lord," is not suitably regarded, and that in some instances, the professed friends of Christ have profaned this day of sacred rest, by unnecessary travelling, or permitting themselves to be borne through the country in stages, and public conveyances. The Synod feel it their duty to bear testimony against this unhallowed practice, and do earnestly enjoin it on their Presbyteries to use every means in their power to secure the sanctification of the Christian Sabbath by all their churches.

While these evils, to some extent, are to be deplored in the churches, the Synod would call upon all who love the ways of Zion, to weep over the state of society. In many of our congregations, "where churches meet to praise and pray," particularly in those which lie contiguous to the Western and Northern canals, the Sabbath is profaned to an alarming degree, while the crying sins of intemperance and profaneness are spreading their pestilential influence through all the pores of Society, and blasting the fairest promise of the land.

Such are some of the abominations of both the church and the people over which the Synod desire to "weep with them that weep," and pray with them that pray; while in view of the things which remain and are strengthened, they "rejoice with them that do rejoice." They record with devout thanksgiving, that in most of the churches under their care, there has, during the past year, been no visible decrease of attention to the ordinances of God's house, that the gospel is preached with faithfulness, and heard with attention, that in

some of their congregations, the Sabbath has been more strictly observed than formerly; that in a majority of the churches, Sabbath Schools, Bible Classes, and catèthetical instruction, in some form, have been supported with success; that the Monthly Concert of prayer has been generally attended and collections taken up for Missionary purposes, and other charitable institutions have also been patronized by many in almost all the churches.

"The New-York State Tract Society," formed at Albany in February last, deserves to be particularly mentioned, as promising great good to this section of the church. It has already done much—has sent its circulars to every portion of the State, and is publishing large supplies of the best Tracts for distribution. The Synod do most cordially recommend this Society to the patronage of all their congregations, as, in their opinion, one of the most effective instruments, with the divine blessing, of dispensing spiritual mercies to the poor, and of conveying the living truth of Jesus to the haunts of ignorance and vice.

The Synod have yet to say, for the encouragement of the churches, that, although their territory has in some respects assumed the aspect of an unfruitful field, yet some happy places are seen where have descended, and still continue to descend, the special influences of the Divine Spirit. There are some verdant spots where have grown and are now ripening, the fruits of holiness.

Passing over several congregations where appearances are said to be favourable, and where the hopes and prayers of God's people are unusually excited, and the ways of Zion are made to rejoice; the Synod would notice with peculiar satisfaction, the following Revivals of Religion: In Orleans, Antwerp, Alexandria, Leyden, Leroy and Lowville Square, in the Presbytery of St. Lawrence, God has manifestly come forth in his power, levelling the high places of Satan, and leading captivity captive. In the latter place, seventy-three have been added to the church; and the work is still progressing. And here we cannot refrain from mentioning for the encouragement of Sabbath Schools, and their Teachers, that 20 scholars, and one of the teachers in the school at Lowville, are among those who, in the judgment of charity, are born into the kingdom of Christ.

Moreau and Saratoga in the Presbytery of Albany, and Kingsbury and Queensbury in the Presbytery of Troy, have been highly distinguished with spiritual blessings; and hundreds in these places within the last year, have given evidence of that hope which maketh not ashamed. In Salem also, in the last named Presbytery, there has been a still more recent and equally powerful display of divine grace. The work commenced in the month of March last; since which time, one hundred and seventy-eight have been added to the Presbyterian church in that place, while many have joined other communions. This Revival has been exceedingly interesting in its character, and glorious in its results.

These are among the special witnesses to this body, that God has not forsaken this portion of his own Israel; and the Synod regard them as a sure pledge to the churches, that, if they faithfully wrestle with the Angel of the covenant, he will

send them down a blessing till there shall be no more room to receive it.

The Synod, therefore, beseech the churches within their bounds; and every christian to be faithful. Let them look over the desolations that remain, and be humble; let them contemplate the shortness of time, and the worth of souls; and put their hands with all their might to the work of the Lord. Soon shall the dominion and the greatness of the dominion under the whole heaven, be given to the people of the saints of the most high God—the countless streams of benevolence, which are now finding their origin in the bosoms of the pious all over the world, shall meet in one channel and become a broad river, sweeping away every refuge of lies, and floating down on its surface, salvation to the ends of the earth.—And the Synod say, and let all the churches say, to thy name, O Lord, be all the glory.

ABSALOM PETERS, } Committee.
AARON PUTNAM, }

By order of the Synod.

(Attest.)

JOHN CHESTER,
Stated Clerk.

ON READING THE SCRIPTURES.

An Essay on the different characters amongst mankind, who are induced to search the Holy Scriptures, and the general mode of their perusal.

Like the body, the human mind requires proper nourishment; and, unless it is supplied with wholesome food, it will, naturally, admit the most unhealthy provision; and either pine away, under a sort of moral waste, or become inflated with pride and self conceit.

Books are the food of intellect; but it is highly requisite for a man to beware of poison in the aliment of his mental taste, or he may embrace error for truth, and run into the greatest danger, where he had not the least idea of impending harm. We are to take care—both, what we read, and how we read; or, even that, which, of itself, is good, may be perverted to our ruin. Some have wrested the sacred scriptures from their grand designs, and rendered the volume of life a bill of indictment against their own persons; and, with the voice of salvation sounding in their ears, sunk down into the pit of destruction. In this essay, therefore, we shall introduce the different individuals, by whom the word of God is, sometimes, taken up; and observe the spirit and manner, in which they read over its hallowed pages. We begin with—

The avowed sceptic.

He peruses the inspired oracles, with an air of self-importance, a confident tone of expression, and, sometimes, a pitiful sneer. He reads them, with a determined hostility to every sacred principle; and looks upon the word of truth, as a mortal lie; the record of heaven, as the basest production upon the earth; and the testimony of the living God, as the grossest imposition of a dying man. The sceptic reads the holy scriptures, as a book destitute of evidence, fraught with contradictions, disgraced, by the most palpable absurdities, and made up of all sorts of false legends. He reads—not for instruction, but to confute; and, by assuming the supposed superiority of a philosophic mind,

he becomes a degraded character, and sinks far beneath the happy condition of the poorest, and most unlettered peasant, who has embraced the word of God.

"Yon cottager, who weaves at her own door,
Pillow and bobbins all her little store;
Content, though mean, and cheerful, if not gay,
Shuffling her threads about the live-long day,
Just earns a scanty pittance, and at night,
Lies down, secure, her heart and pocket light;
She, for her humble sphere, by nature, fit,
Has little understanding, and no wit,
Receives no praise; but, though her lot be such,
(Toilsome and indigent) she renders much;
Just knows—and knows no more—her bible true—
A truth the brilliant sceptic* never knew;
And, in that charter, reads, with sparkling eyes,
Her title to a treasure in the skies.
Oh, happy peasant! Oh, unhappy bard!
His the mere tinsel, her's the rich reward;
He, praised, perhaps, for ages yet to come;
She, never heard of, half a mile from home;
He, lost in errors, his vain heart prefers;
She, safe in the simplicity of her's."

But, from the avowed sceptic, let us turn our attention—

To the man of the world.

He may not, professedly, reject the word of God; but he reads it so seldom, feels so little interest in its important truths, and is so completely absorbed in secular objects, that he cannot derive instruction from the very fountain of knowledge. He is the friend of mammon, to whom God stands expressly opposed; and, while he admits the inspiration of the scriptures, he, practically, renounces their claims. He pays the bible a compliment, and gives it a fair promise of future attention; but, at present, his occupations clash with his religious duties. When he retires from business, or is brought into a state of affliction, or rendered incapable of the pleasures of sin, he proposes a compliance with the demands of revelation: but now, if he reads the sacred word at all, it is so hastily, so carelessly, and so unfrequently, that he remains without the least understanding of its great subjects; and is neither competent, nor disposed, to enter into its bearings of profit and loss—as a man of pleasure, it does not meet his taste—and as one engaged in the pursuits of commerce, it does not answer his inclinations, in point of gain. But, from the man of the world, let us direct our thoughts—

To the fickle-minded person.

How does this individual read the holy scriptures? Without any settled plan, or proper understanding. He passes on, from verse to verse, chapter to chapter, and book to book—not, as the industrious bee, from flower to flower, to gather their multifarious stores; but, with the fleetness of the butterfly, he ranges the whole extent of the land of promise, without stopping, to admire its beauties, or, even, taste of its fruit. This conduct reminds us of the spruce macaroni, who boasted of his happy genius, and adduced, as a proof of its superiority to common minds, that he read *Euclid*—all *Euclid*, from beginning to end, in a part of one afternoon, between dinner and tea-time.—"Read all *Euclid*," replied a gentleman present, "in one afternoon!—how was that possible?"—"Upon my honour, I did, and never found smoother reading, in my life." "Did you master all the demonstrations, and solve all the problems, as you

went?" "Demonstrations and problems! I suppose, you mean the a's, and b's, and c's; and 1's, and 2's, and 3's; and the pictures of scratches and scrawls? No, no; I skipt all those: I only read *Euclid* himself; and all *Euclid* I did read, and in one piece of the afternoon, too." The word of God must not be read so genteely; but, we must pause, and ponder, over its contents, as we peruse them, or, we shall be kept in a state of mental childhood, as long as we live. Reuben was unstable as water, and, therefore, he could not excel. Fickleness of disposition stands completely opposed to the improvements of the understanding, and should be guarded against, as a dangerous evil. A puerile fondness for novelty keeps a man from peace of mind, and exposes him to the baneful blast of every pernicious wind of doctrine.—If you put your plant into the ground, and then remove it, from place to place, and from soil to soil, without allowing it time to take root, and vegetate, it will die, and yield no fruit;—and so it is with the fickle-minded reader of the word of God.

But I now behold the approach of—

The theological disputant.

This is not the humble, diligent, holy, modest, and judicious divine, or private Christian, who has searched the scriptures, for religious instruction, feels his own insufficiency, and proposes his opinions to the consideration of others, with an unassuming air and tone. It is not the man, whose temper is kind, and object to do good, but the supercilious individual, who seeks for victory, rather than truth, and longs to shine, as a superior light in the world.

Ask him, "How readest thou the word of God?" And he may very properly say, "With a high degree of self importance, a proud heart, and an evil spirit." He makes the grand subjects of revelation subservient to a perverted taste, reads for argument alone, departs from the path of peace, lives in a perpetual tempest, and prefers the waters of Meribah, to the peaceful streams of Zion.

Bishop Horne was a great enemy to disputations, and he observes, that many persons spend so much time in contending about the gospel, that they leave none for its practice.

It would be well for these people, to take the advice of Lord Bacon: he says, "Read, not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."

We now pass on—

To the forgetful man.

How does he read the word of God? With very little advantage. As the book stands open, and his eyes are fixed upon its sacred pages, he seems to understand something of its interesting subjects; but as soon as the volume is closed, the whole of its contents appear to depart from his mind. "He is like a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

Unless we retain what we read, we cannot derive a proper advantage from the subjects of the inspired volume, therefore, the memory should be cultivated, and strengthened by all possible means. Let the truths of God's holy word, be well considered in their perusal; let a man feel their import.

* Voltaire.

tance; let him ascertain his own interest in the divine promises; let him habitually practice the precepts of Christianity, and he will not soon forget the law of the Lord.

But we proceed in our inquiries, and observe—
The mere legalist.

This is the very person, to whom Jesus Christ himself said, "What is written in the law? how readest thou?" The mere legalist considers himself as possessed of the key of knowledge, and entitled to all the blessings of paradise. He thinks he has eternal life in the scriptures, and presumes upon his own virtues, as a secure and honourable passport to enter the kingdom of God.

He has a film over his eyes, which prevents him beholding his condition, as a ruined creature; and, therefore, he attempts to escape the gates of hell, and soar to the heights of heaven, by righteous deeds of his own performing.

But, now, let us turn round, and behold—
The humble Christian.

How does he read the word of God? With great attention, fervent prayer, for divine illumination, to understand the sacred records, humbleness of spirit, devout feelings, and faith in Jesus Christ for life eternal. He desires to enter into the views of holy men of old, experience their happiness, and adore their Lord. He brings the doctrines of the gospel into practical operation; and, the observance of the precepts, secures the recollection of the principles, on which they are established. The Christian reads the bible, as the statute book of heaven—as the great charter of Israel—as the will of the eternal God—as the brightest light of a dark world, and the best relief of the sorrowful bosom. There, he finds his compass, and his polar star; there, he beholds his present defence, and future haven of repose; there, his Lord meets him, angels surround him, saints hail him, enemies are laid prostrate at his feet, and the glories of heaven are opened to his view.

What, then, remains? The full fruition of a boundless, everlasting, and an unspeakable state of bliss, at the right hand of Jehovah, to sing unceasing hallelujahs to God and the Lamb.

Now, reader, how dost thou peruse the holy scriptures? To which of these classes dost thou, properly, belong? Let conscience do her office—let her speak, and listen to her voice. Time is passing away, and will soon close our eyes in death; and eternity will open them in happiness or woe, world without end, according to the character with which we leave all mortal scenes: therefore, it behoves us all, to examine the basis of our hopes, and see, that we stand approved of God.

Let us search the scriptures, as testifying of Christ, and look for complete redemption, through the blood of the cross. "To him, give all the prophets witness; in him, are all the promises of heaven established; by him, the enemies of God are reconciled unto himself; in him, sinners find wisdom, righteousness, and sanctification.

"For of him, and through him, and to him, are all things: to whom be glory for ever.—
Amen."

"To man, the bleeding cross has promised all;
The bleeding cross has sworn eternal grace;
Who gave his life, what grace shall he deny?
O, ye, who from this rock of ages, leap,
Disdainful, plunging headlong in the deep,
What cordial joy, what consolation strong,

Whatever winds arise, or billows roll,
Our int'rest in the Master of the storm,
Cling there, and in wreck'd nature's ruin smile,
While vile apostates tremble in a calm. W.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 30, 1824.

AMERICAN BIBLE SOCIETY.

The receipts of the Treasurer of the American Bible Society for the month of Sept. amounted to \$4,109,16.

The issues from the Depositories during the same time, were Bibles 1,782; Testaments 2,147; valued \$1,940,77.

ORDINATIONS.

The Rev. Horace Sessions and the Rev. Elbridge G. Howe, were ordained as Evangelists at South Wilbraham, Ms. on the 6th of Oct. inst.

THANKSGIVING.

The Governor of the State of New Hampshire, has appointed Thursday the 11th of November, a day of Thanksgiving and Prayer throughout the State.

Thursday, the 2d of December, is set apart by the Governors of Mass. and Maine, as a day of Thanksgiving and Prayer in their respective States.

BY HIS EXCELLENCY

OLIVER WOLCOTT,

Governor and Commander in Chief, in and over the State of Connecticut,

A PROCLAMATION.

It being manifest that Man possesses faculties which he did not originate, but which are improveable by his volitions: a belief in the existence and Providence of a SUPREME CREATOR, is therefore a clear deduction of human reason, which demands grateful acknowledgments to the Author of every blessing:—

I have therefore, thought proper, in pursuance of the pious usages of this State, to appoint *Thursday, the ninth day of December next* to be observed as a day of PUBLIC THANKSGIVING and PRAYER. And I do hereby invite the *Ministers and Teachers* of all denominations, with all the good *People* thereof, to assemble on that day at the places appointed for their customary public worship; then and there to present united, sincere and devout adorations to ALMIGHTY GOD; with humble thanks for all the signal benefits of which as a *State* and as a *Nation*, we have been made undeserving partakers; for the ample productions which have rewarded the industry of His people; for the health and tranquility which they have enjoyed; and especially for the *divine revelation, perfect example, and inspiring hopes*, which they derive from the Gospel of His Son, the Saviour and Judge of mankind.

Also, to intreat HIM to bless the *President of the United States*, and all others who are entrusted with the management of public concerns; that they may be exclusively governed by His laws, to be applied solely as the good of His people may require; that all may be more and more united in bonds of concord and fraternal affection; that the cause of *liberty, truth, and justice* may prevail; that the power of tyrants and oppressors may be annulled; and that *pure Christianity*, with its concomitant *free government*, may by His kind providence, be imparted to *all mankind*, and permanently established.

All servile labour and vain recreations are by law forbidden on said day.

Given under my hand, and the seal of the State, this thirtieth day of September, in the year of our Lord one thousand eight hundred and twenty-four, and in the forty-ninth year of the Independence of the United States of America.

OLIVER WOLCOTT.

By his Excellency's command,
THOMAS DAY, Secretary.

SYNOD OF NEW-YORK.

The Synod of New-York in connexion with the General Assembly of the Presbyterian Church held their annual session the last week. The Religious Chronicle has given the following abstract of the narrative of the state of Religion within their bounds.

The Synod express their deep regret that the state of the Churches does not supply materials for a more cheering account of the progress of the gospel. Their external prosperity, however, is not on the decline. About 700 members have been added to the Churches during the past year.—The Religious instruction of children in Sabbath Schools, and catechetical lectures, and of the youth by means of Bible classes, continues to employ the united labours of the Church and their Pastors; and a broad foundation is thus laying for the future progress of religion. The monthly concert has not been neglected, and charitable societies have received their usual patronage and regard. A spirit of harmony has pervaded the body, which calls for public thanks to the Divine Spirit. Some less favourable statements they are compelled to subjoin.

The Presbytery of Long Island have not realized the desirable visitations of the Spirit, anticipated at their last report; no special revival has occurred in any of their Churches.

The Presbytery of Hudson present accounts somewhat more favourable. The congregation of Middletown, in particular, has been blessed with a revival, during which more than thirty made profession of an allegiance to Christ. In the month of March a revival commenced in Forestburgh, a small vacant congregation, which was very general and powerful. All ages and conditions of men are represented as having felt and rejoiced in its influence.

The North River Presbytery express their lamentations at the prevalence of lukewarmness and general indifference, in their Churches.

The congregations composing the Second Presbytery of the city of New-York are flourishing. Some of their churches have received, during the year very considerable additions to their members. "In the Church in Pearl-st. they have been chiefly from the world."

The Presbytery of New-York have experienced to some extent the special favour of the great Head of the Church. Most of their congregations have considerably increased. Besides this encouraging circumstance, some of the Churches have been visited with the gracious effusions of the Holy Spirit. The revival in the Rutgers-st. congregation mentioned in the last narrative of the Synod, still continues, and presents nearly the same aspect as at that time. Its progress has, among other things, served to evince in no ordinary degree the happy influence of youthful instruction, and unwearied

pastoral visitation. A large number of the youth employed in teaching Sunday Schools have themselves been taught of the Spirit, to seek first the kingdom of God and his righteousness. The Central Presbyterian Church enjoys at present an unusual measure of Divine influence. The Churches in Orange and Spring streets have had large additions, and several other congregations present an unusually serious aspect.

The narrative states that the benevolent institutions of the Church, which have their direction chiefly in the city, continue to be conducted with prudence, zeal and energy; and the Synod recommend particularly to the attention of the Churches the united Domestic Missionary Society as having peculiar claims to patronage. "Along with this society, it is due to the common cause of humanity to mention the African school, under the joint care of this Synod and that of New-Jersey. At no former period has the prospect of doing something effectual in meliorating the political and religious circumstances of the African race been so hopeful as at present." They remark, "the providence of God in the birth of such an institution, at this juncture, when its supply of schoolmasters and religious teachers is needed for the benefit of the emigrants to Hayti, and to Africa." They commend the seminary to the prayers and liberality of the Churches.

The report of the efforts made in behalf of seamen during the year has yielded the Synod much gratification. "This common work of several Christian denominations, proceeds with equal harmony and success."

The existing evils to be corrected, over which the Synod mourn, are profaneness, intemperance, and Sabbath-breaking. On this latter subject they have but one impression. "They have no hope that the religion of Jesus Christ will flourish, or long exist, among that people or sect, who neglect to devote to it the hours of this sacred day."

On a view of all the facts within their knowledge, the Synod are affected with the conviction that the general state of religion in their bounds is inexcusably low. "There is cause for deep repentance and prostration of soul before God. The Synod would individually be humbled before Him, in view of their deficiencies, and they earnestly solicit the prayers of the people that the reproach of unfruitfulness in their labours may pass away, and times of refreshing may come, from the presence of the Lord."

ANDOVER THEOLOGICAL SEMINARY.

From the Triennial catalogue of the Theological Seminary at Andover, just published, it appears that the whole number of young men who have completed their education at that institution from its establishment in 1809 to the present time, is 335. Of this number there are from

Yale College	83	Union	9
Dartmouth	53	Bowdoin	9
Middlebury	53	Princeton	8
Williams	43	Burlington	4
Brown	24	Jefferson, Pa.	1
Harvard	20	Glasgow, Scot.	1
Hamilton	10		

The remaining nine were not educated at any college.

Of the whole number, 165 are marked in the

catalogue as settled ministers in different parts of the United States, 8 as Professors in our colleges, 25 as missionaries in foreign countries and among the American Indians, and 24 as missionaries to our destitute settlements. The residence and occupation of the remainder, were principally unknown to the compiler of the catalogue.*

The following is a list of the missionaries to foreign countries:—

Gordon Hall	Bombay
Adoniram Judson	Rangoon
Samuel Newell†	Bombay
James Richards†	Ceylon
Edward Warren†	do.
Benjamin C. Meigs	do.
Daniel Poor	do.
Alfred Wright	Choctaws
Allen Graves	Bombay
Cyrus Kingsbury	Choctaws
John Nichols	Bombay
Levi Parsons†	Palestine
Pliny Fisk	do.
Miron Winslow	Ceylon
Levi Spaulding	do.
Hiram Bingham	Sandwich Islands
Jonas King	Palestine
Asa Thurston	Sandwich Islands
Isaac Bird	Palestine
William Goodell	do.
Daniel Temple	do.
Samuel Moseley	American Indians
John C. Brigham	South America
William Richards	Sandwich Islands
Edmund Frost	Bombay

The following table shows the number of graduates each year from the establishment of the Seminary to the present time:

1809—4	1815—18	1820—23
1810—32	1816—10	1821—30
1811—21	1817—20	1822—28
1812—12	1818—17	1823—24
1813—14	1819—22	1824—32
1814—24		

[N. Y. Observer.

* As it is desirable that a document of this kind should be completed, the alumni of the institution are requested to communicate the necessary information respecting their residence and occupation, to some member of the Faculty before Sept. 1827, when a new catalogue will be published.

† Dead.

REVIVALS OF RELIGION AT THE SOUTH.

FROM THE COLUMBIAN STAR.

Sussex County, Va. Sept. 25.

DEAR BROTHER,

There has been a small, but glorious work of grace, in this county, for twelve months past. Baptist churches were planted in this part of the country soon after the Baptists took their rise in Virginia. They were blessed with the ministerial labours of several pious and eminent servants of Christ; they prospered, and numbers were added to them, of such as should be saved.

About 15 months ago, there seemed to be a general excitement among the humble followers of Jesus. Days for fasting and prayer were frequently appointed and strictly observed. Every pious soul was desiring the salvation of sinners, and was pray-

ing, "Lord revive thy work." About this time the Lord directed several of his ministers into this part of his vineyard. Congregations increased in numbers, and manifested great desire to hear the word of life. The cloud of mercy had now gathered over our heads, and gentle and refreshing showers of divine grace soon began to descend. There have been added by baptism and experience, to High-Hills church, 43; to Racoon-Swamp, about 15; to Sappony, 5. Several persons have embraced religion who have not yet been baptized; many more are inquiring for Him whom their souls desire. We hope and pray that the glorious work may be carried on by the merciful hand of God. Yours, in Gospel bonds,

JEREMIAH B. JETER.

Windsor, N. C. August 17.

REV. AND DEAR SIR,—A few years past this county was infested with the epidemic, which carried off some hundreds by death; among the rest, many of the most respectable citizens, and many of the members of the church. Since that time, we have lost two of our oldest ministers: but it has pleased God for some time past to bestow upon us a glorious revival of religion. You requested me to give you a more particular account of the work of God among us, I do assure you I never saw such a uniformity in the blessed work of the Lord. It is common to all, to be under deep and pungent conviction for sin, mourning over a hard heart, being convinced of their condemned state by nature and practice. Yet the distressed do not make a great outcry, but are for the most part remarkable for their silence. Even after they have obtained a hope and faith in Christ, it is seldom made known by shouting; but they have a pleasing, serene countenance, with a fervent animation, when singing the praises of God. What can be more glorious, than the conversion of lost sinners! We here see young men and women, and even boys and girls, arrested by divine power, snatched as brands from the fire.

It is evident that our blessed Lord was at work on the minds of the people years before it became visible, by this revival. Such was the case of Cornelius and his family. When Peter came to his house, he found them already prepared to receive and obey the word of God. The Lord Redeemer always goes before his ministry, and makes preparation for the success of his Gospel. In some instances nearly the whole family have been baptized. I saw four sisters follow their Lord and Master into the liquid grave a few days past: the youngest did not exceed 12 years of age. This was a very thoughtless family until this event. Their conversion happened about the same time, and they were baptized also at the same time with many others. The account which she, (the youngest) gave of her faith was such, that it called forth the admiration of all who heard it. She was very clear in the relation of her state, and of her justification by Christ, without her own works. In him she trusted for acceptance with God. Many old persons have also professed, some of whom have been called moral, others much addicted to vice. Young ladies of the most respectable families, and young men of the most promising standing, have openly professed faith in the blessed Redeemer, and have been baptized. Four doctors of physick, have already become members of the church.—

Three of them were married men, who, with their wives, are among the zealous disciples of Christ. Our High Sheriff has been already baptized. The truth is, there are some of almost every station in life.

Every Sunday there are more or less baptized. Last Sabbath 40 submitted to that ordinance, and yesterday, which was Tuesday, 7 were immersed according to the practice of Christians in the apostolick day. I know of but few instances where any open concern appeared in any person, who did not in the end profess repentance and faith in the Lord Jesus Christ. Sometimes it happens, that when one of a family professes, wishing to be baptized, others will beseech them to wait for them. The exercises, by the reflecting part of our brethren, might be charged as bordering on enthusiasm. But when we notice that the most intelligent part of our citizens are among the foremost in it, and the cool and deliberate manner in which their professions are made, it should seem, no doubt can remain, but the hand of the Lord is in it. Baptism by immersion is scarcely called in question. When they profess to be believers in Christ, they without hesitation seek for baptism. The young converts appear to have a great concern for such of their friends as remain unconverted and especially for those who seem distressed.

The town of Windsor, which heretofore had none who espoused the cause of Christ is now entirely reformed. The Gospel, formerly slighted is now heartily received among them, and many have become members of the church. This glorious work is still spreading, and O may the growing numbers never end.

The greatest harmony prevails among both the ministers and churches. The revival cannot be said to be under any one minister more than another, as there is a general reciprocation in their labours. God blesses truth, whether it is expressed with the beauties of oratory, or in a more homely dress. Our churches are not unacquainted with the danger of receiving members, who may only be moved by passion or the influence of sympathy. Yet after all, we cannot expect to be exempted from what the apostles were not. Simon Magus believed, and was baptized, and was yet in the gall of bitterness and bonds of iniquity. It is however one thing to be willingly deceived, and another to be so unwillingly. Those who make no scruple to receive unconverted persons into their Society, do it with willingness. But it was not so with the Apostles nor is it so with ourselves.

Up to this date 410 have been received and baptized.

I remain, dear brother, in the best of bonds.

RICHARD POINDEXTER.

P. S. 23d. inst.—At three places 55 were baptized yesterday; there are others which I have not yet heard from.

Extract of a letter to a friend in Washington City, dated

LEXINGTON, (Ken.) Sept. 3.

REV. AND DEAR SIR,

Inclosed you have our minutes showing the progress of the revival in this section. On the south of the river, 117 have been baptized, on the north side 81, total, 198. The work is still progressive; on Sunday next we have another baptizing on Elkhorn.

September 13.

Since writing the above, I have been at Flat Creek, (12 miles below this town) where I baptized three among the most respectable settlers, and had the pleasure of witnessing the most flattering prospects of a revival. On the same day four were baptized on the opposite side of the river, in Cedar Creek. On reaching Elkhorn, (the evening of the same day) I found a congregation assembled, expecting several to be baptized there. My bodily strength having been put to severe trial, I postponed this, till next Lord's day.

S. M. NOEL.

From a letter just received from a friend in King and Queen County.

The glorious light of Zion is still spreading in the lower parts of this county, and in the counties below. Last Sabbath, notwithstanding it was an unlikely day, I rode down to Mantapike, on the Matapoy river, where I witnessed the spectacle of the immersion of sixteen persons, all of whom, except one or two, were young, the greater part young men. It was a time of rejoicing indeed. I am particular, because I know it is a theme on which you delight to dwell.

RELIGIOUS SECTS.

A writer in an English magazine, speaking of the existence and incidental advantages and evils of religious sects, says—

It cannot be doubted, that the divisions of the church, have, in many instances, promoted religious knowledge. The agreement of rival sects, on certain undisputed points, has confirmed the faith of multitudes. Our belief in the Old Testament, as the word of God, is supported by the strenuous zeal, with which the Jews, though implacable enemies of Christianity, have maintained, equally with Christians, its divine authority. Just so, the spectacle of hostile sects, each comprising men of learning, fidelity and vigour; all joining—both to acknowledge, the divine inspiration of the same Greek, and Hebrew books, and to use, both publicly, and privately, the same version of them; has given most ample evidence, of the general correctness of our common English bibles, to many, who could never have examined the authenticity of manuscripts, or the accuracy of editions, and translations.

In proportion to the candour and attention, employed, in surveying the different sects, has been, the clearness, with which numbers have discovered, that, notwithstanding, their variety of expression, many of the doctrines they believed and valued, even, when mutually estranged, and inflamed, were substantially, the same; and that persons, who excelled eager disputants, in the fruits of "love, peace, long suffering, gentleness, goodness, meekness," have accounted those very doctrines, most precious, and vital. This general agreement of controversial opponents, and more retired and holy Christians, has established the minds—both of profound inquirers, and of a more numerous class, to whom the arts of logic, and criticism, were never known.

While Christians, in general, acknowledge, the authority of scripture, on every point, to be decisive, many of the interpretations of scripture, currently received, by the various sets, differ, exceed-

ingly. By this circumstance, the humble, and diligent inquirer after truth, has been warned, and, in some cases, with effect, both, to appeal to the book of God, itself, for the decision of every question, and to draw, from that pure source, as much as possible, his first notions of things divine. Nor could those differences be contemplated by devout minds, (and such, only, can investigate heavenly truths, with success,) without humble and ardent desires, for the promised assistance of God the Holy Ghost. Yet, in the prosecution of theological researches, assistance has, doubtless, been received, from the conversation and writings of persons, whose ardour, and dexterity, in supporting their opposite tenets, were sustained, by the approbation of their respective parties. These discussions have, besides, often, roused the spirit of inquiry, where it had, previously, lain dormant; and, they have lessened the authority of human decisions. Truth, to which, free inquiry is, certainly, favourable, has been injured, when the determinations of individuals, however wise, and good, or of assemblies, however venerable, have usurped the place of arguments. Yet, the opposition of sects, while favouring liberty of thought, has checked its extravagance. Persons, of an inventive turn of mind, observing the unceremonious manner, in which opinions, broached in one sect, are examined in others, have been deterred, from uttering—perhaps, from harbouring, wild, and hurtful notions, that might, otherwise, have been spread, by their exertions.

Knowledge is power; and, as every sect, naturally, and, perhaps, innocently, wishes, by all fair methods, to augment its influence, the intellectual stores, and vigour, displayed in one denomination, have promoted, in others, an increase of diligence, and learning. Since there are few kinds of knowledge, that may not be made subservient, to the illustration, or support, of Christianity, the increasing mental power of its advocates, if consecrated by the spirit of piety, must advance its triumphs.

The emulation among sects, has favoured the propagation, as well as the acquisition, of knowledge. In preaching, and catechising—in circulating the scriptures and tracts—in educating the young, in general, but, particularly, in affording the advantages of study, to pious youths, intended for the ministry—the activity of one sect has stimulated others. The diligence and success of some Christians, and ministers, in winning souls to the Saviour, and in comforting, warning, and establishing his followers, have, often, excited reflections like these:—"Can I, though favoured by a creed more exact, or an ecclesiastical organization more expedient, or more scriptural, discover less zeal and assiduity?" The frequent recurrence of these reflections, cannot have been, entirely, vain. They would, at least, excite prayer: and genuine prayer attracts, from heaven, that all-powerful influence, by which, human efforts are purified, invigorated, and prospered.

When the spirit of prayer, after rising, remarkably, in one religious body, has roused others, the vigilant of every party, have called to their slumbering companions, the more loudly, and spread the alarm with greater rapidity, because they were determined, not to be outdone.

Nor are the mental, and spiritual wants of men, though, confessedly, the most important, the only

ones, of which the supply has been quickened, by emulation among sects. Its operation has, doubtless, in many instances, advanced the comfort of the diseased, and indigent. But its plainest, and most beneficial effects are—to be seen in the missionary societies of this happy era. In their immense field of labour—the whole heathen world, one set of Christians cannot feel a moment's jealousy, from the most extended successes of another. Hence, the officers of the different societies, habitually, confer together, concerning their plans, and proceedings; and every member of each, may indulge wishes, unreserved, and ardent, for the utmost prosperity and success of them all. But, the progress already made, in evangelizing the heathen, though small in comparison, of what is yet to be achieved, is generally thought to be much greater than would have been exhibited, if there had been but one Missionary Society, with its contributory associations. As several were formed, each has, laudably, endeavoured to equal, or surpass the others, in funds, and exertions. And since the divided state of the church, was the reason why general societies, for foreign missions, were multiplied; all the good effects of their amicable competition, must be classed among the advantages of sects.

It was a conviction, in many minds, that British Christians were not sufficiently united in their views, to act together, harmoniously, in the propagation of the gospel by living teachers, that produced missionary societies, managed, exclusively, by persons of one denomination: the same prudent regard to peace, supports their division into separate assemblies, for worship, and discipline. Experience has shown, that some persons, who could not take an active part in the affairs of the same congregation, without unpleasant jarring, might be more useful, and preserve a considerable degree of friendship, for each other, if separated into different congregations. So, two families, that, while cooped within the same house, were perpetually quarrelling, when in separate dwellings, have been very good neighbours. Even, the distance at which one religious party has stood from another, as it gave occasion for greater efforts of charity, has, where these were made, promoted its growth. So, muscular strength is increased, by hard labour; and mental power, by application. The love of some Christians, endued with celestial vigour, has resolved, like that of their Master, to overcome every obstacle. In spite of prejudice, and prepossessions, of sour and haughty looks, and of harsh, or envious treatment, they have been determined, to account their opponents Christians, while the dear thought was contradicted, only, by their bigotry, and while excluded, on earth, from the society of these children of the same father, they have hoped, and longed, for their fellowship in heaven. And the flood of sacred affection, raised to an extraordinary height, may, at length, have borne away the barriers, by which its course had been obstructed.

But the preceding remarks are sufficient to prove, that the division of Christians into sects, has been attended with real advantages. Yet, it would be rash to conclude, even, from a more extended survey of these, without viewing the subject in other lights, that this division ought to be perpetuated.

FROM THE WESTERN LUMINARY.

NIGHT MEETINGS.

We have heard it said, that, in the circles of fashion especially, there are many objections daily urged against those *night meetings* which are so common amongst the religious. We are not aware of the precise grounds of these objections. To us, indeed, they seem no little strange. Indeed to our mind, the *utility* of these meetings seems so striking, that we would imagine that all might see it at a single glance. They seem of a character to arouse interest as to the "one thing needful;" to unite members of the same denomination of Christians; and, where several sects unite in the same meetings, to make such different sects unite also in love, whilst they discover to them the comparative unimportance (or rather doubtfulness) of those points in Theology wherein they differ, and the unspeakable value and beauty of such as they agree to believe in.

What! it will be said, do *night meetings* answer these ends in any *peculiar degree*? They do.—They *arouse interest*, more than other meetings; because these *times* shut out, more than others, all thoughts of a worldly kind—and, from their stillness and solemnity, are more consonant with a spirit of devotion: And they *unite the members of a church in love*, by excluding other objects, and presenting persons to each other as the exclusive subjects (their common Master accepted) of one another's contemplation: And, lastly, they serve, when attended by more sects than one, to unite *these several sectaries*, just as they do the members of the *same* sects; and whilst too, further, they shew, in proportion as the *common* principles and feelings of Christians are excited and brought to view, the surpassing loveliness, as we have already hinted, of those principles and those pious emotions.

In truth, we must say again, that we cannot imagine what serious objections our worldly friends can bring up against these our night meetings.—And they will therefore be so kind as to excuse us, when we resort to *conjecture*, for the *possible* grounds of difficulty with them upon this plainest of subjects.

Perhaps these meetings are objected to for being *ungentle*? They do not perhaps meet the *taste* of these ladies and gentlemen of the world; who are fond of spending their evenings *at home*, amid the retirement of the family circle, and in the *innocence* of family conversation? This difficulty might be deemed more deserving of confutation from us, but that it is, in very reality, so abundantly confuted by *our friends themselves*; for they do *not*, so very generally spend their evenings in the philosophic way supposed—and they do evince no *practical* objection to the spending them at the ball, at the theatre, at the convivial party—scenes at least as boisterous and *ungentle*, we would imagine, as these night scenes of ours. And we say *ungentle scenes*, because we cannot easily suppose that the comparative *gentility* of these different modes of spending an evening will be made to turn on the *religious* character of the one species of meeting, and the *profane* (or, if you will, the *worldly*) character of the other.

But perhaps the hateful character of our night meetings may arise from a different and yet more

formidable circumstance—the circumstance of their *interference* with those meetings which our worthy friends are known so much to regard?—Aye, *here* is the rub. The point of our offending is *just here*. We occupy our time in *worshipping our God* in his holy sanctuary; when we should spend it in *revelry*. We give to *God*, what we *should* devote to *pleasures*—to the "lust of the flesh, and the lust of the world"—to things that are, emphatically, "*of the world*," and are *therefore* so contrary to our habits of feeling. It is our *non-conformity* to the *world*—our supposed *interference* with the *world*;—it is *this* which displeases. If we could *conform*—the *world*, openly such, could tolerate us: If we could *conform*—*nominal Christians* would come presently to bear with us. But we *cannot* conform: We would glorify God; and wherein we glorify him not, would fain mourn over our short-comings: We would worship at those times which seem favourable to the spirit of supplication and of thanks. We would do all this—in some exceedingly, some lamentably faint measure; and *therefore* we are objected to—*therefore* spurned as fanatics.

But, Christians, what shall we do? Shall we obey men; or shall we obey God? Let us go on with our night meetings. Let the world find fault; but let us persevere the more. We are no philosophers: We are disciples of the meek and lowly Jesus. He was objected to of men; and why shall not we be objected to? If the species of meeting in question is humble; if it be such as *men* hold in contempt, or hate; if it be, in its character, the opposite of revelry—the opposite of "philosophy, falsely so called"—the opposite of what is misnamed *pleasure*: If such be this species of meetings, O let us persevere in them—let us love them—let us hold to them, as a portion of the sheet-anchor of our souls; for those who object to these things are the legitimate successors of the persecutors of the prophets! Let us go on like men—no, like Christians. And "blessed is he who holdeth out to the end!"

X. Y.

A LESSON FOR MYSELF.

How was I affected by the simple and artless tale of a poor old man the other day! Mr. C. and I were going over a rough and high moor. The evening was wet and stormy. A little before we arrived at the top, we overtook a poor man; and being all on foot, and our road, for a few miles the same, we took the old man's speed. He was not talkative, for he seldom spoke but in reply to our inquiries: which were such as to draw from him the following story: "I lived on a farm belonging to Mr. A. in all fifty-nine years; forty-one with my father, and eighteen as tenant myself after his death. The farm, even with hard labour and care, would scarcely support my family. Our rent was between fourscore and a hundred pounds a year. I had closes of meadow ground of about seven acres; and the reason I left the farm was, because my landlord took from me five acres of meadow, and refused to make any abatement of my rent. When I left the farm, I had as much money as bought a cart and horse; with which I have since supported my family by carrying coal. I have four children, two of whom are with us; the youngest, a girl about ten, and the oldest, an infirm young man, who

is seldom able to do any thing. My wife has been insane during the last fifteen years. I am in the sixty-fifth year of my age, and have the whole care of the family. I go four or five times in the week to the coal-pit. I rise at three in the morning, begin my journey a little after four, and have completed my day's work about ten at night. I am mostly in bed little more than four hours; nor do I sleep much, even of that, on account of rheumatism. I have been used to this upwards of four years; during which time, I have not had so much as three pints of ale on the road. I take in my pocket a butter cake, or a bit of meat, and drink of the running water by the way. These clothes were new the last spring; but are now entirely rotten by dirt and wet; for they have not been dry, night or day, for the last seven weeks."

In answer to other inquiries, he said; "I do not feel unhappy in my present state, though I sometimes think when I am crossing the hill on a cold rough morning, 'I wish I had some other employment.' But I think it my duty to do what I can; life will soon be over with me; and if I am happy at last it is all I want." His gratitude for the comparatively good health he enjoyed, as also for the support he was enabled to earn for himself and family, was such as to cause my consciously ungrateful soul to blush, and my inward man to ejaculate, "O may I never forget, that the God of providence hereby reproves my ingratitude; and that this is a lesson intended for myself."

ON JUSTIFICATION.

FROM THE WORKS OF HOOKER.

"I will but only make a demand: if God should yield unto us, not as unto Abraham; if fifty, forty, thirty, twenty, yea, or if ten good persons could be found in a city, for their sakes the city should not be destroyed; but, and if he should make us an offer thus large,—Search all the generations of men since the fall of our father Adam; find one man that hath done one action which hath passed from him pure, without any stain or blemish at all; and, for that only man's action, neither men nor angels shall feel the torments which are prepared for both. Do you think that this ransom, to deliver men and angels, could be found to be among the sons of men? The best things which we do have somewhat in them to be pardoned; how then can we do any thing meritorious, or worthy to be rewarded? Indeed, God doth liberally promise whatsoever appertaineth to a blessed life, to as many as sincerely keep his law, though they be not exactly able to keep it. Wherefore we acknowledge a dutiful necessity of doing well; but the meritorious dignity of doing well we utterly renounce. We see how far we are from the perfect righteousness of the law; the little fruit which we have in holiness, it is, God knoweth, corrupt and unsound, we put no confidence at all in it; we challenge nothing in the world for it; we dare not call God to reckoning as if we had him in our debt books. Our continual suit to him is, and must be, to bear with our infirmities, and pardon our offences."

Other books may render men learned unto ostentation; but the Bible only can make them really wise unto salvation.—*Arrowsmith.*

FOREIGN MISSION SOCIETY OF NEW-HAVEN COUNTY.

Monies and articles of Clothing received by Rev. Erastus Scranton, Treasurer of the Missionary Society in the limits of the Association of the Western District of New-Haven County, auxiliary to the American Board of Commissioners for Foreign Missions, the year past.

Orange, North-Milford Society.

Cash contributed at the Lord's Supper,	\$16 44	}	\$26 02
Do. collected at Monthly Concert,	4 58		
Do. avails of potatoes rais'd by S. Prudden,	5 00		
Articles of Clothing at \$2 25, from young ladies.			

Milford, First Society.

Cash contributed at the Lord's Supper,	33 54	}	63 29
Do collected at Monthly Concert, one dollar of which for Palestine Mission,	19 87		
Do. from Agricultural Soc. of Milford,	9 88		

Milford, Second Society.

Cash collected at Monthly Concert,	11 76	}	19 76
Do. from Female Benevolent Society of second Society in Milford,	8 00		

Middlebury.

Cash from Cornelius Society,	15 00	}	35 00
Do. from the Church,	20 00		

Woodbridge, Amity Society.

Cash from Female Cent Society, Mrs. J. Allen, Treasurer,		}	12 00
Articles of Clothing.			

Bethany Society.

Cash from individual subscribers,	6 00
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Derby.

Cash from subscribers,	27 93
Articles of clothing valued at	1 50

Waterbury, First Society.

Cash collected at Monthly Concert and from subscribers	11 00
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Salem Society.

Cash collected at Monthly Concert, &c.	12 25
--	-------

Columbia.

Cash from Female Cent Society, Mrs. P. Platt, Treasurer,	16 30
Articles of Clothing, valued at	21 40

Articles of Clothing, place unknown, valued at	Cash, \$229 55
	\$5 30

Amount in Clothing,	\$30 95
Orange, Oct. 7, 1824.	

Officers of the Society for the year ensuing :—

Rev. JEREMIAH DAY, D. D. LL. D. President.	
Rev. BEZALEEL PINNEO,	} Vice-Presidents.
Dea. FREDERICK HOTCHKISS,	
Hon. ABEL WHEELER, Esq.	
NATH'L. RICHARDSON, Esq.	
Rev. ERASTUS SCRANTON, Secretary.	
Rev. JASON ALLEN, Treasurer.	
Col. WILLIAM FENN, Auditor.	
Rev. BEZALEEL PINNEO,	} Directors.
Rev. ERASTUS SCRANTON,	
Col. WILLIAM FENN,	

CANADA.

Much effort has of late been expended for the moral and intellectual improvement of the population of the Canadas and particularly that of Montreal and Quebec; and great benefits appear to have resulted from them. Prominent in zeal in this laudable design is the Rev. Mr. Osgood, who has for many years devoted himself mainly to this object, and we are much gratified to learn that his benevolent exertions have been extensively crowned with success. Elementary schools have been established in Quebec, and not less than five

hundred scholars are now regular attendants at three of these institutions. The existence of Sunday Schools with juvenile libraries attached to them, also afford very flattering indications of improvement. The enlargement of one Protestant church in this city, and the erection of another, give further evidence of the same nature.

In Montreal the *Sunday School Union Society* is productive of immense good in its immediate vicinity; and it stands pledged to assist the most destitute places in the province. A new Protestant church, connected with the Presbyterian Church in the United States, has recently been constituted in that city, under the most favourable auspices, and promises much benefit to the cause of religion. The sanction and assistance of the government in the institutions of benevolence already named, is to be considered one of the most favourable omens of an improving state of society. The Legislature of the Upper Province, at its last session, granted one hundred and fifty pounds annually, for the purchase of Sunday School books.

Rel. Ch.

Obituary.

REV. JAMES LAWRENCE YVONNET.

Died at Skeneateles, N. Y. on Monday the 20th Sept. 1824, Rev. James Lawrence Yvonnét, of Troy, in the 22d year of his age. Mr. Yvonnét graduated at Union College, and had just completed his professional studies in the Episcopal Theological Seminary in the city of New York. At this early age he was ordained to preach the everlasting Gospel to his fellow-men. Anxious to be about his Master's business, he visited the western part of the State, where he was overtaken on his journey by a bilious fever, and closed his earthly course in the morning of life.

In noticing this mysterious providence we have no desire to eulogize the dead, but merely to pay a voluntary tribute of affection to the memory of one whose premature death has disappointed the high expectations of the church to which he belonged, and overwhelmed a numerous circle of acquaintance and friends in affliction.

While Mr. Yvonnét attended the Theological School in this city, he was for several months an inmate in the family of the writer, and we do not hesitate in saying that we have seldom, if ever, known a person who possessed in a more eminent degree, all those amiable and lovely qualities of the heart which adorn the character of a virtuous and pious man. If he had faults they were softened and controlled by divine grace into seeming virtues.

We cannot speak of Mr. Yvonnét as a preacher, having never heard him. As a scholar, he was diligent and successful. His writings were brilliant and chaste. His knowledge of men and books was extensive. He had read much and profited by what he read. His race was short, and his end was peace. In his last sickness he was resigned to the will of his Heavenly Father, and supported unto death by the Christian's hope, as an anchor to the soul both sure and steadfast.

MISCELLANY.

STATISTICAL VIEW OF THE UNITED STATES.

The following items are selected from a Vermont paper.

The American government exercises dominion over a country more extensive, and one that will support more inhabitants than any other nation upon the earth.

The Sun is four hours in its passage from the time it first shines upon the eastern shores of Maine until it strikes the waters of the Pacific: it is about four months in passing through the degrees of latitude of the United States, in her northern and southern declination, embracing six

varieties of climate. The United States contain twelve hundred million acres of land, of which we may calculate that one fifteenth part of it is cultivated.

The whole of the exports of the United States are seventy-four million—of the imports seventy-seven million—tonnage, in foreign and coasting trade, one million two hundred thousand dollars. The commerce of the United States is extended over the whole world; from the barren coasts of Labrador to New-Holland, the South Sea Islands, China, India, the continents of Africa and Europe—from the northwest region of America, to the isles of the Pacific, Cape Horn, and the West-Indies.

By estimating the improved land at \$10, and the unimproved at \$3 per acre, and calculating various other kinds of property and sources of wealth under separate heads, at a moderate valuation, the writer makes the aggregate amount of national wealth eight thousand seven hundred and sixty millions of dollars.

The population of the United States is now twelve millions, which with the ratio of increase for the past, will double in twenty-three years. In 1843, the population will be twenty millions. In 1867, thirty-six millions. In 1890 seventy-two millions. There is now to every hundred acres of land, one person; and when the population amounts to seventy-two millions, there will be twelve souls to every hundred, which will be just equal to the population of Massachusetts.

GREECE.

From late official returns of the population of Greece, the number of inhabitants are—

In continental Greece, - - - 1,316,000

Of these five are Christian to one Mahometan.

In the Pelopanesus, or the Morea, Christian inhabitants, - - - 240,000

Islands of Greece.

Candia,	240,000	Andros,	12,000
Melos,	7,000	Negropont,	25,000
Santorin,	12,000	Skiros,	6,000
Siphanto,	7,000	Scopelos,	7,000
Ios, or Nio,	2,700	Thassos,	3,000
Paros,	2,000	Samothrace,	2,000
Naxos,	10,000	Imbros,	3,000
Serpho,	2,000	Lemnos,	20,000
Thermia,	4,000	Tenedos,	5,000
Egyne,	5,000	Mytilene,	10,000
Salamine,	3,000	Scio,	60,000
Zea,	6,000	Samos,	12,000
Syra,	5,000	Nicari,	2,000
Delos,	uninhabited	Claros,	3,000
Mygene,	4,000	Cos,	5,000
Tine,	9,000	Stimpalio,	6,000
Carpathos,	4,000	Idra,	} 58,000
Rhodes,	150,000	Spezza, and	
Cyprus,	83,000	Ipsara,	

In the Islands, - - - 930,000

Of these about six are Christians to one Mahometan.

Total, 2,486,000

In the above statement of the population the Greeks in Thrace, Bulgra, Smyrna, and Constantinople are not included.

POETRY.

FOR THE RELIGIOUS INTELLIGENCER.

WEALTH.

Canst thou the riches of the *mind* forego?
The ethereal flight that mark'd thee from the throng,
The prompting impulse, and the gift of Heaven
To toil for sordid dross? Know'st thou who sold
His birthright for the surfeit of an hour,
And found too late his penitence and tears?

Barter'st thou *life* for gold? in burning climes,
Far from thy home, and every kindred heart,
Consum'd by care, yet pleas'd to add each night
A shekel to thy hoard? The insatiate grave,
The grasping avarice of strangers' hands,
And the cold ridicule of ghastly death
Deery thy choice.

Giv'st thou thy *love* for gold?
Its cankering rust shall eat thy flesh like fire,
And on thy couch, sleepless, or curst with dreams
Distorted, shalt thou wail thy wretchedness;
Light-hearted peace, and thrilling, fair-eyed Hope,
Undoubting confidence, and Eden's joy
Forever forfeit.

Giv'st thou *virtue's* wealth,
Integrity's pure treasure, and the key
Of Honour's casket, for the mine's low gain?
Go! hide thee in deep shades, where Day's broad eye
May ne'er upbraid thee, and devote thy life
To pluck from Conscience her deep festering sting.

Sell'st thou thy *soul* for wealth? And will it spread
A table for thee, where the eternal gulph
Divides the rain-drop from the parched tongue?
Will it thy revel aid, or trick thy robe
With gems, or bid the sprightly vial sound
Where the worm dies not, and the scorching flame
Is never quench'd? S.

THEOLOGICAL GLEANINGS.

What grosser contradiction can you conceive, than to
confess yourself guilty and to implore pardon, while at the
same time you cherish a hope of being favourably regard-
ed on your own account? VENN.

Many are soon engaged in holy duties, and easily per-
suaded to take up a profession of religion; and as easily
persuaded to lay it down; like the new moon, which
shines a little in the first part of the night, but is down be-
fore half the night is over. GURNAL.

To a lively believer who enjoys continual fellowship
with God, every day is a Sabbath, and every meal a sa-
crament. HERVEY.

Nature can afford no balsam fit for the cure of souls.
Healing from duties and not from Christ, is the most des-
perate disease. WILCOX.

Welcome the Cross of Christ, and bear it triumphant-
ly; but see it be indeed Christ's Cross, not thy own.—IN.

ANECDOTE OF THE MEXICAN GEN. BRAVO.

When engaged in maintaining by arms the cause of
freedom his father was taken prisoner.

After an attempt to force the son to submission by
threats and promises, his father was called out of his dun-

geon and shot. A short time after, a regiment of Span-
iards, which was considered invincible, fell in with Gene-
ral Bravo and his little band of patriots. A battle ensu-
ed; four hundred of the Europeans were slain and three
hundred taken prisoners. The Gen. told them "Now is
my revenge." Next day he called out his troops, and or-
dered them to load, and after addressing his army, and re-
capitulating the many and cold blooded murders perpe-
trated by the royalists on some of the richest creole fami-
lies and best patriots, he turned to the prisoners and said,
"This is the moment of showing to my enemies and the
world, the revenge General Bravo will take upon the
murderers of his father and the oppressors of his country.
I order your release and freedom. A vessel awaits you on
the coast to carry you hence. If any one of you shall be
found in this country again, his life shall be the forfeit.
Tell your King, this is the way the Republic revenges it-
self on its enemies." This is the man to whom the Mexi-
cans have confided their destinies, and the Presidential
Chair of Government.

ZION'S HARP;

OR A

NEW COLLECTION OF MUSIC,

Intended as a Companion to Village Hymns for Social
Worship, by the Rev. Asahel Nettleton. Also, adapted
to other Hymn Books; and to be used in Conference
Meetings and Revivals of Religion. New-Haven: En-
graved and published by N. & S. S. Jocelyn, 1824.

The publishers of this collection of Sacred Music, ob-
serve that it has been in contemplation more than two
years, during which time, several persons, knowing its
design, and feeling a desire to promote it, have occasion-
ally aided in the selection.

The object and peculiar character of the work, are
such, together with its portable size, as will, it is thought,
introduce it to the notice of the christian public.

The tunes excepting two, are of Peculiar Metres. The
reason why others are omitted is, that there are an abun-
dant of Long, Short, and Common Metre tunes in oth-
er books, which are in the hands of most persons. It
cannot therefore take the place of other collections, but
will be a useful addition to them.

A few of the tunes, it is supposed, have never before
been printed, although most of them have been sung with
happy effect in social meetings, and in revivals of religion.
These are often obtained with great difficulty.

Although this work is intended particularly as a com-
panion to Mr. Nettleton's Hymn Book, and is published
with his approbation; it is well adapted to other collec-
tions of Hymns used by various denominations of chris-
tians.

This miniature edition of sacred music is calculated to
remove a difficulty which those who love to attend reli-
gious social meetings have often felt. Many of the most
appropriate Hymns are usually omitted for want of suita-
ble tunes, or if sung, but few can join in some of the
sweetest songs of praise. Zion's Harp contains a choice
collection of more than 60 tunes. They are engraved on
copperplate and printed with peculiar neatness, and can
be read with perfect ease.

RECOMMENDATION.

Gentlemen—I have been favoured with a copy of the
small collection of Music, designed to accompany the
Village Hymns. It is neatly executed, and exactly meets
my own, and the wishes expressed by many of the friends
of Zion. ASAHEL NETTLETON.

Messrs. N. & S. S. JOCELYN.

Bethlehem, Oct. 9th, 1824.

For sale at this Office—Price \$3 a dozen, 31
cents singly.

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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